Kaivara Thataiya or Sri Yogi Naraeyana and His Teachings, and the Sri Yogi Naraeyana Mutt

Ref: https://www.sriyoginaraeyanamutt.org

Early Life

Sri Yogi Naraeyana was born in 1726 in Kaiwara, to Kondappa and Muddamma, a couple from the Telugu speaking 'Banajiga' community. Sri Naraeyana's father, Kondappa, was a traditional bangle seller and his mother was a homemaker. The birth of their son, after several years of hardship was, to the couple, the answer to their most ardent prayers and a true blessing from the Almighty. In gratitude, they chose to name him 'Naraeyana,' after Lord Vishnu, who is also known by the same name.

Growing up, Sri Naraeyana was quite unlike other children his age. He was often found sitting in deep meditation in the temples of Sri Amara Naraeyana and Sri Bheemalingeshwara. His avid interest in *bhajans, puranas* and *keerthanas* was startling for a child of his age.

Although a rather serious and introspective person by nature, Sri Naraeyana thoroughly enjoyed folk entertainment like dances and street plays. In particular, he drew great pleasure from *Hari* and *Shiva Kathas*, retellings of Lord Vishnu's life, set to music and song. Not only did these stories impart valuable lessons that left a lasting impression on Sri Naraeyana, they also greatly kindled his religiosity.

Married Life

Worried by Sri Naraeyana's growing piety and dismissal of materialism, Kondappa and Muddamma decided that marriage was a panacea for their son's troubles and had him married to a lovely girl from the village: Muniyamma.

A few years after their son's wedding, old age and illness caught up with Kondappa and Muddamma, and Sri Naraeyana lost both his parents in quick succession. Devastated and reeling from shock, he turned once more to the Almighty, and sought solace and comfort in the Sri Amara Naraeyana Temple. Through prayer and meditation, he found himself and learnt to heal the wounds of his loss.

Muniyamma, who was by then pregnant, gently reminded Sri Naraeyana of his duties towards his family and nudged him to take up the family business of selling bangles. Sri

Naraeyana agreed and, with a renewed sense of responsibility, took on his new role as provider.

At heart, however, Sri Naraeyana was a man of God.

His lack of business acumen, his trusting nature and his unshakeable belief that whatever happened was ordained by the Almighty, resulted in many individuals cheating him out of his rightful earnings. The diminishing income put a considerable strain on his growing household and what were once minor cracks in his marriage soon became a yawning abyss between husband and wife.

Hours spent in the temple of Sri Amara Naraeyana helped Sri Naraeyana deal with the disharmony at home and brought him a sense of peace.

Over time, Sri Naraeyana became father to three children – Pedda Kondappa, Chinna Kondappa and Muddamma – all named after his parents.

Divine Intervention

Sri Naraeyana was making his way back home from Mogali Venkatagiri Valley when he found himself stuck in a terrible rainstorm. In the distance, he saw a candle flickering at the entrance to a cave, and rushed to seek cover there.

In the cave was a *yogi*, sitting in a state of deep meditation. His face shone with the radiance of the enlightened and at his feet were the markers of his asceticism – the traditional water pot, a *danda* or staff, and the skin of a black antelope.

Given his pious and religious nature, the sight of the *yogi* filled Sri Naraeyana's heart with joy.

He was an ardent and devoted servant of Sri Amara Naraeyana (Lord Vishnu). Thus began an enlightening sermon by the *Pardeshi Swami*, a sermon that would go on to shape the beliefs and values of Sri Naraeyana.

On completing his meditation, the *yogi*, who Sri Naraeyana determined to be an outsider or *pardeshi*, smiled and asked him what it was he wanted: the material wealth of the world or the wealth of knowledge; success in the material world or freedom from it.

Sri Naraeyana confessed that he had little knowledge about the meta-physical, but knew beyond a shadow of doubt that he was an ardent and devoted servant of Sri Amara Naraeyana (Lord Vishnu). Thus began an enlightening sermon by the *Pardeshi Swami*, a sermon that would go on to shape the beliefs and values of Sri Naraeyana.

Renouncement

After his encounter with the *Pardeshi Swami*, Sri Naraeyana reached home with a heart bursting with joy, but with empty pockets.

On realising that her husband had yet again given away an entire basket of bangles for free, Muniyamma flew into a rage and asked him to leave the house.

The husband and wife had never seen eye-to-eye and this incident proved to be the straw that broke the camel's back. The resentments of the past and their irreconcilable differences bubbled to the surface and pushed the couple to part ways.

For Sri Naraeyana, who, from childhood, had a keen sense of spirituality, this fight signalled the end of his life as a family man, and the beginning of his journey as an ascetic.

The Turning Point

After leaving his house, Sri Naraeyana found himself on the outskirts of Kaiwara, near the Vaikuntha Guhe or cave. He sat here in deep contemplation, pondering about his future. He had no house to talk of, no means of earning a living and no clarity about this path forward. In growing fear and frustration, he called out to the Almighty, asking for His divine blessings.

As if in answer to his prayer, a cowherd appeared before him, and asked him what was ailing him: *"I'm a vet and I have the solution to all your ailments. What is it that troubles you?"*

Sri Naraeyana recounted his worries to the cowherd, who calmly replied, *"The Almighty, the creator of the world, resides within you. If you are able to understand who you are, you will understand that you too are divinity incarnate."*

With these mystical words of advice, the cowherd disappeared as suddenly as he had come.

The cowherd's meaningful words of advice instantly settled Sri Naraeyana's swirling thoughts, and brought him a sense of calm. The irrefutable truth of the cowherd's advice, his timely appearance and his unexplainable disappearance led Sri Naraeyana to believe that the Almighty Himself had visited him in the guise of a cowherd.

After this experience, Sri Naraeyana adopted the Almighty as his *Guru*. He went to his beloved deity, Sri Amara Naraeyana, and requested the Almighty's blessings in using His name as a *nama mantra dhyana*, the name whose repetitive chanting would help him reach *moksha*.

Becoming Thataiah…Tapas

Having paid his respects to Sri Amara Naraeyana, Sri Naraeyana headed to the Vaikuntha Guhe (also known as the Udbhava Yoga Narasimha Cave) to begin his *tapas*.

Sri Naraeyana's *tapas* or meditation lasted nine whole months, and went through several stages of evolution. From the *sagunaradhana* (worship of the physical manifestation of the Almighty) stage to the *Nirugunaradhana* (worship of the Almighty without form) stage, and from the *Bahirmukha* (looking beyond the

self) stage to the *antarmukha* (looking within oneself) stage, Sri Naraeyana persevered all through.

After the rigorous *tapas*, Sri Naraeyana attained enlightenment or *siddhi* and discovered that he possessed the power to turn pebbles into cubes of sugar candy.

Miracles

Through his *tapas*, Sri Naraeyana achieved the status of *Yoga Vibhooti*, or one who is able to channel the power of yoga to control the elements and create what the common man perceives as miracles.

Some of these miracles include breathing life into a clay statue of a bird, speaking to – and controlling – tigers, restoring the sight of a man who was going blind, bringing to life dead bulls, ensuring rain in the town of

Vadigenahalli after two years of drought, imploring Goddess Ganga herself to bring water to the town of Kaiwara and traveling to Tirupathi for a *darshan* even as his physical body remained in Kaiwara.

Gathering Followers

Word of these miracles spread far and wide. Before long, devotees from across the country were making their way to Kaiwara to seek the blessings of the learned sage they fondly called Thataiya, or grandfather.

Having achieved enlightenment himself, Thataiya was determined to ensure the same was within the reach of the common man as well. He conducted discourses and sermons to not

only help his devotees lead a morally rich life, but also to spread awareness about spiritual values as preached by ancient seers, and to nudge his followers onto the path of enlightenment. He cautioned against the evils of blind superstition and meaningless rituals. He also severely condemned discrimination on the basis of caste and religion.

On the request of his devotees, Thataiya began to travel to different villages and towns, where he continued to

use discourses, *bhajan* sessions and scholarly conclaves to quietly bring about the social transformation and spiritual upliftment of the masses.

Moved by the unquestionable truth of his teachings, and wishing to express their gratitude for all he had bestowed on them, the residents of Kaiwara built a small hut made of leaves and grass (called *parnakuti*) for Thataiya. They requested the learned sage to move into it and continue to guide Kaiwara's residents in their quest for *moksha*.

This humble *parnakuti* evolved to the magnificent and awe-inspiring *ashram* that is today called the Sri Yogi Naraeyana Mutt.

Jeeva Samadhi

Over the 110 years of his blessed existence, Thataiya transformed the lives of thousands of individuals by shining light on the morally and ethically superior path**.**

By the 1830s, though his spirit continued to inspire followers with its exuberance, his body became frail with old age. Around this time, Thataiya decided to depart from the world of the living on a date and time of his choosing.

The fateful day dawned and Thataiya's followers from around the country flocked to his *ashram*. They watched in rapt attention as a bright-eyed Thataiya delivered his final sermon.

Thataiya began by counselling the devotees against getting trapped in the illusions of the material world and urged them to approach all joys, hardships and sorrows in life with the same equanimity.

To be born a human being, he said, is a great blessing. Yet the sole aim of life should be *moksha* or enlightenment. This can be achieved by developing a keen understanding of *Brahmajnana* or the Supreme Reality. This knowledge, Thataiya advised, could only be

obtained through service and devotion to a guru. Under the guidance of the *guru*, and using the tool of meditation, an individual can achieve enlightenment.

Thus saying, at the stroke of midnight on the third day of the month of *Jyeshta*, in the lunar year of *Sri Durmukhi* (1836-1837), Thataiya left the mortal world.

Today, the inner sanctum of the temple at the Sri Yogi Naraeyana Mutt houses the final resting space of the learned saint.

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His Philosophy - Thinking

Thataiya's beliefs are strongly rooted in the teachings of the Vedas and the Upanishads, which hold that the same Being that created the universe dwells in every created object.

He believed that although man and the Supreme Being are separate entities, man has the power to reach a state of godliness through dedicated *sadhana* (or commitment to learning) and unflinching devotion.

Thataiya believed that the gift of human life is a precious blessing from the Almighty. Yet, unaware of the true value of this gift, we spend our life chasing monetary gains, material benefits and fleeting pleasures. This submission to the material world, Thataiya noted, is often the result of ignorance.

Cautioning his followers from falling prey to such traps, the learned sage recommended the relentless pursuit of knowledge. Thataiya declared that knowledge and the sharp clarity it brings help set one on the path to *moksha*. This knowledge, which is essentially a keen understanding of *Brahmajnana* or the Supreme Reality, dispels the darkness of ignorance and ensures mastery of the mind and the heart over the senses. It also helps reinforce the transitory nature of pleasure in the material world.

However, one cannot gain this knowledge on his own; he must be led on this path by an accomplished *guru*.

The support and guidance of a guru alone can help an individual reach salvation.

A *guru* facilitates soul-searching and self-discovery. He also inspires devotion and the spirit of service in individuals, and complete deference to him is crucial.

Therefore, according to Thataiya, the path to *moksha* requires unquestioning faith in the Almighty, loyalty to one's *guru*, commitment to the cause of acquiring knowledge, reading of sacred texts as well as prayer and meditation. By following these recommended steps by Thataiya, one can find true salvation and escape from the endless cycle of death and rebirth.

His Philosophy - Literary works:

A literary craftsman, Thataiya has penned several books on his teachings, his philosophy as well as on devotion.

The book **'Amara Naraeyana Vedanta Saaravali Keertana,'** is a compilation of Thataiya's devotional hymns, 149 of which are in Telugu and 19 of which are in Kannada.

His literary prowess and spiritual mastery are also evident in books like **'Nada Brahmananda Naraeyana Kavishatata,'** a compilation of 'Chaupadi' or four-line poems, and **'Amara Naraeyana Shataka,**' a compilation of one hundred verses on devotion or *bhakti*.

Thataiya's **'Brahmanda Puri Shataka'** expounds on the process of attaining *moksha* while leading a family life, while his **'Taraka Brahmananda Dwekanda Shataka'** talks in great detail about the *yoga marga* approach to *moksha*.

All of Thataiya's writings are filled with references to – and quotations from – the Vedas, the Upanishads, the Bhagwat Gita, the Puranas, Yoga Sutra and other ancient scriptures.

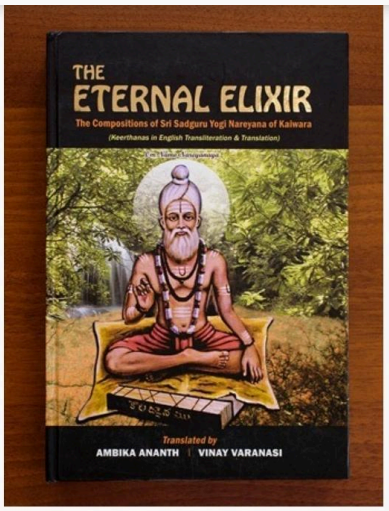
These writings are the purest distillation of his thoughts and teachings, and contain spiritual truths and moral tenets that are universal and applicable to individuals everywhere.

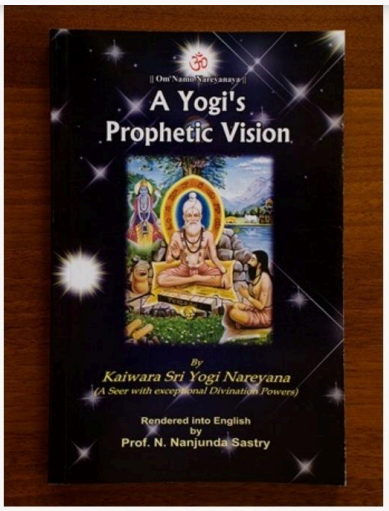
They deal with a variety of subjects, including mortality, morality, dharma, governance and society.

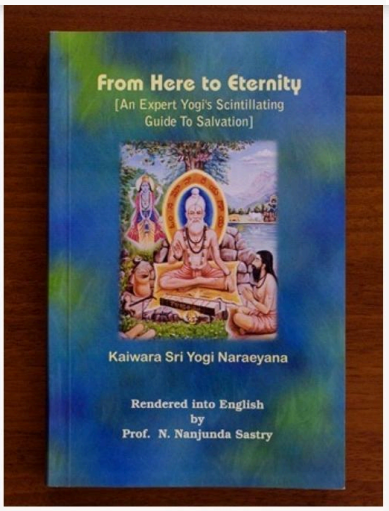
Thataiya's **magnum opus is his 'Kalajnana**.' It is believed that Thataiya wrote this in the month of August, in 1813 AD, in one sitting. He did it as per the divine guidance from the Almighty. In this monumental work, which is similar to Nostradamus' predictions, he describes future events in verse form.

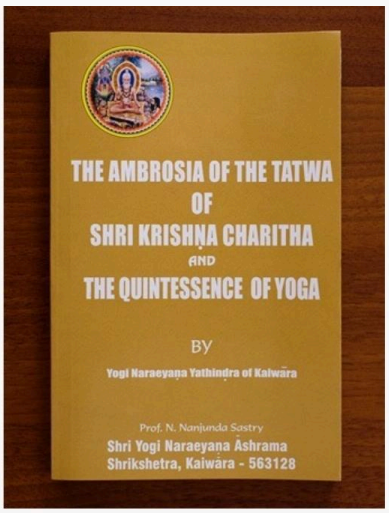
Thataiya's sermon to his devotees before he withdrew from the world of the living, has been organised in a book titled, **'Aatma Bodhamritha.'** This short book is hailed as an accurate summation of the saint's philosophy and way of life.

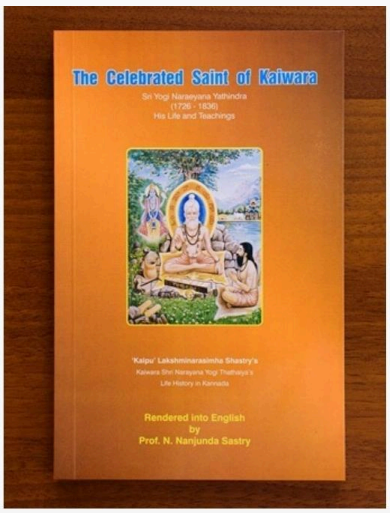
Through his life, his teachings and his writings, Thataiya shined light on the morally and ethically superior path in life; a path that is tread today by thousands, thanks to his efforts.

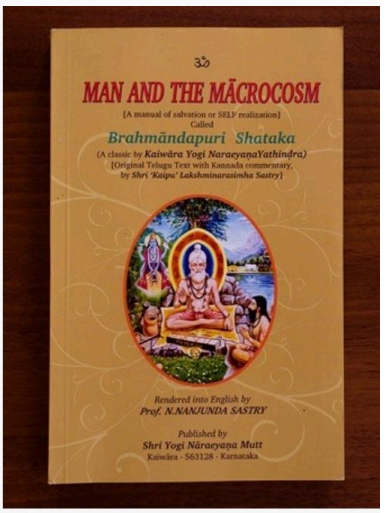

THE
ETERNAL ELIXIR
The Compositions of Sri Sadguru Yogi Nareyana of Kaiwara
(Keerthanas in English Transliteration & Translation)
Translated by
AMBIKA ANANTH | VINAY VARANASI











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Daily schedule in the Mutt:

5.25 AM: *Ghantanadham*

5.30 AM: *Suprabhajtham*

5.50 AM: *Gopooja*

6.00 AM: *Opening of the Temple and beginning of Guru Darshanam*

8.30 AM: *Abhishekam and Ashtavadana Seva*

11.00 AM: *Utsava Nadasudharasa*

12.30 PM: *Mahamangalarthi*

12.30 PM - 3.30 PM: *Anna dasoha (Lunch)*

7.30 PM: *Mahamangalarthi*

7.30 PM - 9.00 PM: *Dinner*

Events Calendar:

1. **Brahma Rathotsava:**

Celebrated on the holy *hunnime* or full moon day in March, the Brahma Rathotsava day is colloquially known as the 'Car Festival Day.' On this auspicious day, the Sri Krishna Gandhostava *pooja* is performed in the Sri Amara Naraeyana Temple. After the *pooja*, idols of Sri Amara Naraeyana (Lord Vishnu), as well as his consorts, Sridevi (Goddess Lakshmi) and Bhoodevi (Mother Earth) are placed in a *ratha* or chariot. They are then taken around Kaiwara, to the accompaniment of *bhajans*, sung by devotees who follow the *ratha* on foot.

The day following the Amara Nareyana Swamy Brahmoratotsava is celebrated as the Sri Yogi Naraeyana Rathotsava. The same *poojas* and rituals of the previous day are repeated to celebrate the rich student-teacher relationship – or the *Guru-Shishya Parampara* – shared between Sri Amara Naraeyana and Sri Yogi Naraeyana.

2. **Jeeva Samadhi**:

The third day of the month of *Jyeshta* (according to the Hindu lunar calendar) is observed as the *Jeeva Samadhi* anniversary of Sri Yogi Naraeyana. To mark the occasion, the Mutt distributes free saffron robes and sarees to *sanyasi* saints. Over 100 free mass marriages of the underprivileged are also conducted on this day, in addition to special *poojas* and rituals.

3. **Guru pooja**

Guru Pooja is a three-day festival observed in the *Ashada* month of the Hindu lunar calendar. The event is an acknowledgement of the important role the *guru*, in this case, Sri Yogi Naraeyana, played in the lives of his students. It is also a joyous celebration of his teachings.

The three-day event includes the Guru Pooja Sangeethothsava, which has famous musicians from around the country make their way to Kaiwara to participate in a non-stop 72-hour singing celebration. In addition to singing paeans dedicated to Sri Naraeyana,

special rituals like the special *Abhishekam, Rajopachara, Parimala Dravyam*, and the *Dhoopa Deepa Naivedyam Samarpanam* are also conducted.

4. **Hunnime**

Full moon day, or *hunnime*, is celebrated every month in praise of the Guru. On this day, a special *Abhishekam* is conducted and the *Hunnime Rathotsava* procession is carried out in the Mutt premises.

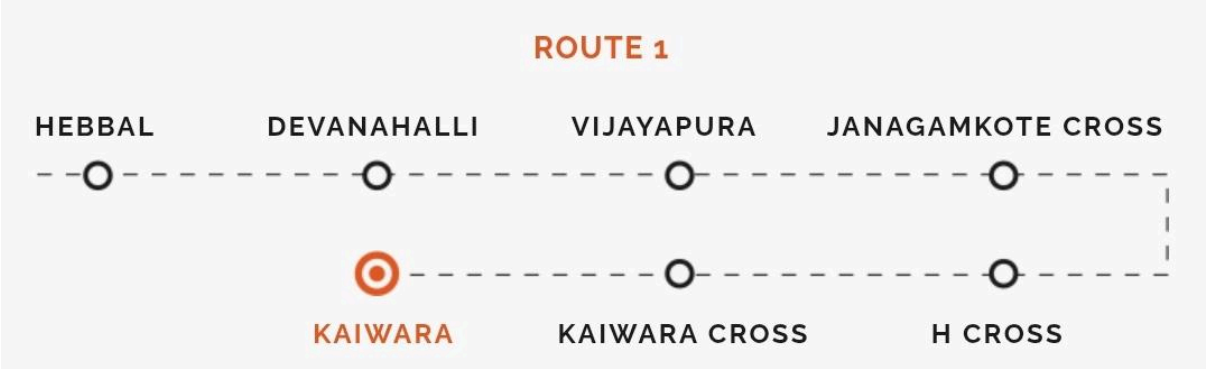
How to reach the Mutt

The Sri Yogi Naraeyana Mutt is located in Kaiwara in the Chintamani Taluk, of the Chikaballapur District of Karnataka.

The town is:

- 60 km from Bangalore
- 13 km from Chintamani
- 70 km from Madnhanapalli
- 195 km from Tirupathy

Visitors from Bengaluru can choose from one of the following two routes to reach Kaiwara:



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Facilities:

The Sri Yogi Naraeyana Mutt has made several provisions to ensure that the needs of the thousands of devotees who visit the temple every year, are met.

- Nutritious meals are offered to all, free of charge, in the Mutt's large dining hall.
- Additionally, out-of-station visitors can choose to stay in any of the Mutt's 250 guest rooms
- 150 of these rooms come with three beds and an attached toilet, as well as a bathroom.

Also, located on the premises:

- 5 Wedding Halls
- Large Auditorium
- Administrative Offices

Temples to visit:

Sri Amara Naraeyana Temple, Kaiwara

The Sri Amara Naraeyana Temple was a source of great inspiration and comfort all through Sri Naraeyana's life. It was here that he first developed a curiosity about the Supreme Reality, here that he came to heal the wounds of his parent's loss and here that he requested the blessings of the Almighty before he began his journey to *moksha*.

Located in the heart of Kaiwara, the pillared temple is in rich in architectural beauty. The idols in the temple are believed to have been installed by Lord Indra himself, as penance for killing Vrithrasura, the king of demons.

Vaikunta Guhe, Kaiwara

Located two kilometres from the Sri Amara Naraeyana Temple, the Vaikuntha Guhe is the cave where Sri Naraeyana meditated for three years to achieve *moksha*.

The premises of the Guhe also houses a *yagashala*. Built by the Sri Yogi Naraeyana Mutt, the *yagashala* – a place where rituals and fire-based sacrifices and *poojas* are conducted – is believed to be the biggest *yagashala* in India.

Sri Bheemalingeshwara Temple, Kaiwara

The Sri Bheemalingeshwar Temple is located at the foot of the hills in Kaiwara.

According to legend, the Pandava, Bheema slay the demon, Baka in Kaiwara. To make amends for the sin of manslaughter, Bheema installed a *linga*, the symbol of Lord Shiva, in the town. Called Sri Bheemalingeshwara, the *linga* can still be found in Kaiwara, along with *lingas* installed by other Pandavas. Together, the five *lingas* form the Panchalinga Kshetra.

Bheema - Bakasura Betta, Kaiwara

The hill in Kaiwara is believed to be marked with the knee and footprint of the Pandava, Bheema. The imprints are said to have been created during Bheema's fight with the demon, Baka, and have led to locals naming the hill 'Bheema-Bakasura Betta.'

On trekking 500 steps up the hill, one can see the Sri Lakshmana Tirtha and the Sri Chandmundeshwari Temple

Sri Lakshmi Venkateshwara, Alambagiri

The town of Alambagiri, 10kms away from Kaiwara, houses the famous Sri Lakshmi Venkateshwara temple. A manifestation of Lord Venkateshwara is ensconced in the heart of the temple.

Its pillared structure, stately towers and carved figurines are not only reminiscent of the Vijayanagara era, but also stand testament to the expertise of ancient temple architects.

CONTACT:

For any queries regarding the Sri Yogi Naraeyana Mutt, you can mail us at

synmuttkaiwara@gmail.com

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You can also reach Mr Lakshmi Narayan, the Mutt Administrator at

9945337398

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All donations to the Mutt are *eligible for tax exemption under 80 (G)*.

Online transfers can be made using the following information:

ACCOUNT NAME	ACCOUNT NUMBER	IFSC	BANK DETAILS
Sri Yogi Nareyana Yathindra Annadanam Trust	0494101013374	CNRB0000494	Canara Bank, Kaiwara

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YouTube Videos:

Sri Kshetra Kaiwara Tatayya..full Kannada Movie (2 hr 40 min)

https://youtu.be/MP1OweADKA0?si=aUHGLeG_vsHhykxf

Kaiwara Tatayya (Telugu, 12 min): https://youtu.be/hw_M3cvOpvo?si=HxeASWkClLK8nUz2

Kaiwara Tatayya - Ramakeerthanalu..by various artists (1 hr 19 min):

https://youtu.be/JS4_csNkQKU?si=RirQ_w93QMNkOpHO

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Dr. M. Thirumaleshwar
December 1, 2025

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